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(1)  
AN ANSWER

To a SHEET, entitled

10, Barnworth

*The Independent Agent.*

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2 Tim. 3. 1, 2, 3. *This know also, that in the last days perilous times shall come : for men shall be lovers of themselves, Covetous, Boasters, Proud, Blasphemers, false Accusers, Incontinent, Fierce, Despisers of them that are good.*

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**O**N the second day of the tenth month there was delivered into my hands a sheet of Paper with this title, *The Independent Agent.*

This Title these *Quakers* in a scurrilous way have fixed upon me ; yet am not I ashamed thereof, nor of that Honourable Party of God's People in *England*, whose sound and orthodox Doctrine touching the Manhood of Christ in Heaven I have in my last transcribed out of their *Confession* at the *Savoy* ; and it is every way agreeable to the Faith I am defending against the *Quakers*. Reading this sheet, in the entrance I find this passage, *He gives us occasion to charge his miscarriages and abuses upon you of the Independent Party, &c.* First prove the Miscarriages and Abuses, which yet you have not done, then 'tis time enough to charge them upon me : I am at years to answer for my self. If the *Independents* please to take cognizance of the Debate, I dare appeal to them, and question not but by their impartial perusing of the Books written on each side, they will find the Miscarriages and Abuses to be yours, and not mine. You have (it's plain) abused all their Party, and scoffed at them. Pag. 10. of your *Vindication* you writ these words ; *Do the Independent Congregations thus think to live at ease in their sins, &c ? If they do, their hope and expectation will fail them.* Here they imply all the *Independents* are but Hypocrites, and will perish ; indulging themselves in their sins, under a pretence of acting Faith upon God's pouring-out all his wrath upon his Son : let us hear the charge, pag. 1. *He thus chargeth the Quakers :*

1. *That the Ordinances of the Gospel are vain, and ceased.* For this be  
A quotes



quotes *W. Penn.* 2. *That it was Satan that suffered without the gates.* 3. *That Mary was a Whore, and Christ a Bastard.* 4. *With this additional and general Charge, These are the Quakers Doctrines.* 5. *To aggravate the matter, If he had preached such Doctrine, he had deserv'd to have been dealt with (in case that Law should now take place) as a Blasphemer, (i. e.) be stoned to death.* To the first they say William Pen flatly denies, as none of his words or doctrine. To the second, *We are confident that his Charge is horribly false, &c.* To the last, *But what! Independents, is his and your Envy so great, that you would have us stoned to death? would you exceed your Brethren in New-England?*

In Page 45 of my last, *Jesus of Naz.* I reckoned up thirteen Doctrines of the *Quakers*, some taken out of their own Books, some heard from their mouths: these three only are cull'd out of the thirteen, so that ten remain upon them still. Now to the first, *viz. That the Ordinances of the Gospel are vain and ceased.* For which I quote *W. Penn.*, read his own words out of his own Book: *I affirm Circumcision is as much in force as Water-Baptism; and the Paschal-Lamb as Bread and Wine,—— The Apellation, Ordinances of Christ, I therefore renounce as unscriptural and inevangeli cal: and we can testify from the same Spirit by which Paul renounced Circumcision, that they are to be rejected, as not now required.* *W. Pen's Reas. against Railing*, pag. 108, 109. Here is proof enough what the *Quakers* Doctrine is, that the Ordinances of the Gospel are vain, and ceased.

For proof of the second, (*viz.*) *That it was Satan that suffered without the gates*; read the following Certificate.

“ We whose Names are subscribed, do testify to all whom it may  
“ concern, that when this Question was asked *Samuel Prior* a *Quaker*  
“ (now dwelling at *Hatfield-Hall* in *Hartfordshire*) by *Joseph Seward*,  
“ concerning the Soul of Christ being made an Offering for Sin, whe-  
“ ther it was God, or the Devil that was made an Offering for Sin?  
“ The said *Samuel Prior* answered, *It was the Devil that was made an*  
“ *Offering for Sin.*

*Joseph Seward.*

*Sarah Seward.*

*Sarah Farr.*

For proof of the third, read the following Certificate.

“ This is to certify all whom it may concern, that I whose Name is  
“ subscribed, did hear *James Nailor* the *Quaker* say these words at *York*  
“ in contempt of Christ Jesus, (*viz.*) *Mary was a Whore, and Christ a*  
“ *Bastard.*

*William Craven.*



To the fourth, Why do I call these the *Quakers Doctrines*?

*Answer.* 'Tis enough for me to call those things of a Religious concern, which any *Quaker* writes, or asserts in discourse, *Doctrines*: while they all pretend always to be guided by one and the same Infallible-Teacher the *Light within*: How should I know what their Doctrines are but by their Writings and Discourses? I hear them not in their Meetings.

To the fifth, Why do I speak of *stoning to death*? *Answer.* I only assert that the Blasphemer (though it should be my self) *deserv'd stoning*. That Law was the Law of God, and a righteous Law (if now to take place): let them gainsay this. Now is it fair to make this Inference from hence, that *the Independents out of envy would have the Quakers stoned to death*? All that can be fairly inferred is, that for their Blasphemies they have deserved it by that righteous Law of God (if it was in force to be executed now in this day by the Civil Magistrates): Speak not then against your consciences and knowledg; Hath any Party in *England* been less guilty of Persecution, and more for Liberty than the *Independent-Party*? And are we to answer for what the Civil Magistrate did to the *Quakers* in *New-England*? which thing I can truly say I never did either in words or heart approve of. Why should they speak thus waspishly to us, when as they know the utmost of severity which the Churches use with Blasphemers, is but to act towards them as the Apostle *Paul* did towards *Hymeneus* and *Philetus*, whom (said he) *I delivered unto Satan, that they may learn not to blaspheme*? When the Apostle said, *Heb. 19. 20. He that despised Moses's Law, died without mercy under two or three Witnesses*; doth it follow therefore that the Apostle would have all Blasphemers and Apostates in his days stoned to death? it would be a wild inference.

Page 2. line 31. *Why do you treat us with such language, as meer Fuglers, Deceivers of the People, downright Socinians, Hereticks, &c.* Thus they have taken pains to find out all the sharp words which I have given them in six sheets and a half; and have heaped them up together, to make them look with as ugly a face as they can: whereas let the Reader but view them as they stand in their place annex'd to the matter in hand, and he will say there is no more said of them then what was requisite. See if they treat me with any better words in this sheet: *What abominable wickedness is this! full of Envy, Revenge; makes no conscience to write Lies and Slanders; a proud insolent Boaster, — a very gross Lye to be sure: O most malicious Slanderer, full of Envy, Murder, Debate, Deceit. W. Haworth's Malice, Outrage, Slander; God will smite thee, and mark thee for these most abominable slanders. Do not bark*



too loud: Why dost thou belch out thy Malice thus? thou malicious Man, and implacable Apostate-Persecutor, take up the first stone, and become our Executioner: This is your Independent Religion; a gross Lye, — such an abominable Slanderer of an Innocent People! All these and more in one sheet: what a clean one must that needs be! And if I had gathered up all the like words out of their last Book of seven sheets, what a heap would there have been!

Pag. 3. The import of most of this Page is, That whereas I have given such absolute Judgment against the Quakers, as denying the Man Christ, setting up a false and feigned one. Now I am, they say, uncertain and doubtful, and my Charges are turned into Suspicions, Jealousies and Fears, and so instance in eight places out of my Book.

Observe now how I am wronged by them in these Instances: there be but three in these eight that respect the point in hand, (*viz. the Manhood of Christ in Heaven*) the other five are spoken as to other Doctrines, not as yet directly agitated betwixt us. As to these five I confess I do in the places quoted manifest my Suspicions and Jealousies of them, as I have just occasion given me, as the Reader may see in the pages quoted: but as to the point in hand I have not the least doubt or hesitation. My thoughts are, that the Quakers no more believe Christ to be a real Man in Heaven, than I believe there is a Man in the Moon. But to the three Instances wherewith I am charged, as to the point in hand; First, *Let the Reader judge whether this be not ground enough for a shrewd Suspicion, that they do not believe JESUS to be a real Man in Heaven, p. 1.* This is spoken not in reference to my self, as if I did need a further ground to suspect them, but as to others that might be doubting and staggering, whether the Quakers were of this mind as I charge them with, whenas they had in words made such a specious Confession. 2d Inst. *And would fain be satisfied when they say the same Jesus, p. 12.* (Here they silyly omit to write on a little further,) *but how can I, when they unsay it again? &c.* So then I declare that it is impossible for me to be satisfied, when as they have contradicted themselves, and unsaid all again? 3d. Inst. *He apprehends that we nullify both Christ's flesh and blood, p. 18.* Why they should bring this passage to manifest my fears and jealousies of them, I see not, this is spoke peremptorily. I apprehend they nullify both (*i. e.*) I see, view, perceive it; what would you have more? Here you have got no ground be sure, but manifested a spleen, and outshot your selves.

P. 4. throughout one whole Paragraph, they are in an high Fever, all in a flame. What moves? why this, in that I say, *It's high time (if God's will was so) that your Nest at Hartford was broke up by a constant writing*



*writing and disputing.* They ask upon this, *Dost thou envy our liberty and meeting? wouldst thou disturb us, and pull thy house about thy ears, like that clamorous Woman? Wouldst thou be so dealt by? We fear thee not, thou malicious Man, implacable, Apostate-Persecutor.* But why so? is disputing and writing against your Error, persecution of the Quakers? would I have your Nest broke up any other way than this way? Is this stoning to death? do you think we can write or dispute you to death? You have gone further with us; one of your Females not long since came into our Meeting and disturb'd us: do you mean this your Prophetess when you say, *wouldst thou disturb us, and pull thy house &c. like that Clamorous Woman?* I never yet disturbed your Hartford-Meeting: Why may not I say thus, *I wish your Nest at Hartford broke up,* when as the Apostle speaks as much and more of those, that to me were of the same spirit with you, Tit. i. 11. — *whose mouths must be stopped; who subvert whole houses.* And Gal. 5. 12. *I would they were cut off that trouble you:* will any say now, Why so full of Malice and Persecution, Paul, as to have the false Teachers stoned to death? is this your Apostolical Religion?

Pag. 4. paragr. 2. I am called upon to cite their own words out of their Books, and the pages where I have read these passages: 1. *That what was taken of the Virgin hath now no being,* which he saith he hath read in our Books, p. 5. l. 8. *Ans.* I heard W. Bates the Quaker speak those very words, and he hath confessed in his Retraction, printed in your *Vindic.* pag. 11. *I cannot deny but some such words passed from me.* And you may see a Certificate signed by the hands of three honest Men of Cheshunt, testifying that W. Bates spake these very words, viz. *that what Christ took of the Virgin hath now no being.* 2. That which I write in the place quoted, (p. 5. l. 8.) is this: *I did read the thing in that Book, called The Testimony of the Hartford Quakers:* and I have already evinced this in my last, and let any one read the sixth page of their *Testimony*, there he may fully see that they argue this against me, viz. *That the humane Soul of Jesus Christ, an essential part of the Manhood, is in every Saint on Earth.* And in pag. 29 of their *Vindic.* within five lines of the bottom, these are their own words, (arguing against me, and bringing this as an Absurdity upon me) *So the changing and fashioning of the Body shall not be any change of the substance, but only the investing the vile earthly Body with some better Clothing.* Here they plainly manifest they are of this mind, that the humane Body of Christ is changed as to substance. So then, if his humane Soul be in every Saint on Earth, it is immense, and turned into a new God; and if the Body be changed as to substance, then there is nothing of that Body



remains: how then is there any thing in being that was taken of the Virgin?

2. *When we say the same Man ascended to Heaven, and is glorified in Heaven, it is no more than that the Light within is exalted and glorified in the Hearts of Men. And by ascending into Heaven, We mean the Globe which we call the Earth: a notorious perversion!* I refer my self to the Reader to judge whether I have wronged them, entreating him to read the whole 16th page of my last, and he will there see I have not made any perversion. 'Tis a very fond thing for them to talk a word of the Ascension of the Man Christ: for, according to their Principle, there was nothing of the Man Christ to ascend, if the Body upon the Resurrection was changed as to substance, and the humane Soul immense, what is there to ascend?

3. *He bids the Reader take notice, that there is not a word against the meaning that he ascribes to the Quakers words: they deny not but they mean this of the Light within.* To which they answer, --*which is a gross Lye.* Pray let the Reader judge. By the Man Christ, I say, they mean the *Light within*. And they have not yet any where, that I can find, said that the *Light within* is not the Man Christ. I say, by Heaven they understand the inward part of Man. They have not yet said that Heaven is not the inward part of the Quaker. Geo. Fox saith, *the Man may speak, Christ in the male and in the female.* And I have heard a Quaker at Hartford say, that *Heaven was within*. Where is then the gross Lye? As for your profession here in words about the Ascension, I have made it appear it is a juggle. Withal you do not tell us now where the Man Christ (that did ascend as you say into Heaven) is, unless it be (as you say) in every male and female Quaker.

4. *That the Soul of Christ is turned into immensity, where do they say it, let him shew without any inference.* Ans. I read it in your Testimony, p. 6. *But his Conclusion is denied; that therefore Jesus Christ is not here on Earth as he is Man, but as to his manhood only in Heaven, a place remote from us.* Do they not here say, that as Man he is on the Earth; and as to his Manhood not only on Earth? Now how can the Man Christ as Man be on Earth and in Heaven at once, but his Soul which is an essential part of the Manhood must be there likewise? And what can be in Heaven and Earth at once is immense. But (say they) *William, this is one of thy inferences, and we have debarr'd thee from them.* But stay, did you never draw an inference from my words? I am very forgetful then. Because I said, *If I had preached such Blasphemies, I had deserved to be stoned to death, in case that Law had been in force.* In their last they make this Inference, viz. That W. H. and the



the *Independents* out of envy would have the *Quakers* stoned to death : May not I have the same liberty ?

The 5th is about an interpretation of G. Fox's, That when it's said *Christ took on him the Seed of Abraham, that Seed was the Light* : where doth G. Fox interpret that Scripture so? for we do not believe he ever did so. *Ans.* I did not say I had read it in his Books, but I remember, &c. I have heard it, and from good hands; whether they had heard it from his mouth, or read it in his Books I know not. Yea but *they believe it not*. I have as much to say for it, as they against it, I do believe it. Hear *Naylor* interpret this thing in the very same way : *Love to the Lost*, in the Preface : *so to the Light within. -- makes for gathering Creatures together to that one Name and Seed, wherein all the Nations of the Earth are blessed.*

6. That we say in our Books that the Light within that Body was crucified. Let us hear the Book cited : for we deny that we have so said. Here is one of their tricks. There was another passage that did intervene, viz. *He offered up himself a Sacrifice in us* : this they let pass, though they know it is in their Books, and is every whit as bad as the other : the word *Books* hath relation to this passage : the other which they quote, I had told them in the Preface to my Book to *John Crook*, I had heard it from *Tho. Prior* at *Stansted* in his own house; and it is no more than *W. Pen* hath writ, *that the Light in that Body which was taken of the Virgin, was the Christ*. Now if Christ was at all crucified (which they yet deny not) then the Light in that Body was crucified, for that was the Christ, else Christ was never crucified at all.

7. The *Quakers* say, that what Paul saith, *Rom. 4. 6.* is contrary to what David saith, *Psal. 32. 2.* where do they say so? See the 8th page of their Vindication, Doct. 11. they cite the words of *Rom. 4. 6.* and then say contrary to *Psal. 32. 2.* Thus they set one Scripture against another.

8. That they say and unsay, which I charge upon them, and therefore can no way be satisfied. And they tell us it is a notorious falsehood. This I have proved throughout my last. They pretend to confess to the same *Jesus*, and yet say that his Body is changed as to substance, and his Soul is in every Saint : where then is the same *Jesus*? Is not this to unsay it again?

They charge me with a Forgery in writing these words, viz. *W. Bates* saith he is only sorry; the word *only* the Printer should have put into another character : yet is it no forgery at all. I desire any one to read that Man's Retraction, and he will see he mentions not any one thing more that he is sorry for, but that he gave me such an Answer, if for nothing else, for that only.



Pag. 6. There is a long Harangue of words to little purpose, viz. *That Jesus of Nazareth is the Quakers Messiah, and they deny him not: and that they did not deny the Manhood. That they do own the real Birth, Suffering, Resurrection, &c. with his whole manifestation in the flesh.* I do but query what is become of that flesh wherein he was manifested? is that flesh now in being? and if so, where is it, in every place, or circumscribed in Heaven? How do they but deny the Manhood of Christ that say, *the Body of Jesus is changed as to substance, and his Soul is in every Saint?* But belike they deny not the Manhood that Christ had before he took his Manhood of the Virgin; for they have a Notion (which in time they will speak out) That Christ was Man before he was a Man, i. e. (which Pennington saith) *Heavenly Flesh, Blood and Bones came down from Heaven, and tabernacled in that Body;* that was the Man Christ that came into the Man Christ.

*They own (they say) the real Birth, Suffering and Resurrection:* but do they own his *Intercession* in his Manhood as an High-Priest in Heaven? So that as Man he is not materially here on Earth: Answer plainly. *Wherefore let our Adversarie confess the Man Christ Jesus in plain Scripture terms, and leave us to them.* These are Scripture words, Acts 3. 21. *Whom the Heaven must receive (or contain, the reading will bear it) untill the time of the restitution of all things.* Is not that [whom] the Man Christ? his Deity cannot be contained any-where. Is not Heaven a place remote from the Earth? is not containing circumscribing? so that as Man he is not on Earth locally. Is that restitution of all things fulfilled, or yet to come? Answer plainly. Pray read the 28th page of my last.

They say further, *They value not my scribbling, unless some of his eminent Teaching-Brethren appear in print to own his last Book, &c. Therefore we challenge him to produce his Deputation for his undertaking against us, under the hand of some of the chief Pastors of the Independent Congregations, or otherwise shall look upon his Work as the fruit of his own silly presumption and usurpation.* Do you think these five Men would value my scribbling the more if those Independents should appear in print to own me? no surely. Mr. Falsdo did once procure the hands of 21 Divines to his Book, and did they value him or his Book the more? The issue was, *W. Penn* exposed in print both him and his Book, and the 21 Divines, to the scorn of the World. But why a Deputation from them? May not a Seaman that hath a Commission from the King of England, war with the French unless he hath a Deputation from the Council? Will he be accounted a Privateer that went out of his own silly presumption and usurpation? My Deputation for this Work is from the Word of Christ, Jude 3. *It was needful for me to write unto you, and exhort you, that you would earnestly contend for the Faith, which was once delivered to the Saints.* I need no other Deputation. I may retort and say, Except these five Privateers produce their Deputation under the hands of the Body at *Devonshire-house*, their Commissions from Vice-Admiral *Penn*, *G. Whitehead*, &c. for this sheet, and the other two Books against me (which I am confident they never did write, but some one deputed for them) I shall look upon it as their own silly presumption and usurpation. Our Brethren the *Independents* I know do not challenge any such Prerogative over persons and Churches, (whatever the Body at *Devonshire-house* doth) as to count it presumption and usurpation, without their leave, to defend by Writing the sound Doctrine that a Minister believes against whatever Adversary.

In pag. 6. they threaten me with a larger Answer to my Book, wherein they have taken notice of my Doctrines; I will wait till that is printed, wherein if there be any thing that has not already been answered by me, I may take notice of it: but if it be stuff (as this sheet is) with nothing but Schoolboys Catches, Cavils, false accusations of the Brethren, and vain Repetitions, it is not worthy an Answer.

Finally, Brethren, pray for us, that we may be delivered from unreasonable and wicked men: for all men have not Faith. 2 Thess. 3. 1, 2.

William Haworth.